Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

OPINIONS OF NEW-ENGLAND DIVINES RESPECTING REVIVALS, IN 1743.

The following is a copy of a pamphlet entitled "THE TESTIMONY OF THE PASTORS OF THE CHURCHES, in the Province of the Massachusetts-Bay in New England, at their Annual Convention in Boston, May 25, 1743, against several *Errors in Doctrine and Disorder of Practice*, which have of late obtained in various parts of the land; as drawn up by a Committee chosen by the said Pastors, read and accepted paragraph by paragraph, and voted to be signed by the Moderator in their name, and printed." Boston, 1743.

We, the Pastors of the Churches of Christ in the Province of the Massachusetts-Bay in New England, at our annual Convention May 25, 1743, taking into consideration several errors in doctrine, and disorders in practice, that have of late obtained in various parts of the land, look upon ourselves bound, in duty to our great Lord and Master Jesus Christ, and in concern for the purity and welfare of these churches, in the most public manner, to bear our testimony against them.

I. As to errors in doctrine; we observe, that some in our land look upon what are called secret impulses upon their minds, without due regard to the written word, the rule of their conduct; that none are converted but such as know they are converted, and the time when; that assurance is of the essence of saving faith; that sanctification is no evidence of justification, with other Antinomian and Familistical errors, which flow from these: all which, as we judge, are contrary to the pure doctrines of the gospel, and testified against and confuted, by arguments fetched from Scripture and reason, by our venerable fathers, in the Acts of the Synod of August 1637; as printed in a book entitled, "The Rise, and Reign, and Ruin, of Antinomianism &c. in New England."

II. As to disorders in practice, we judge,

1. The itinerancy, as it is called, by which either ordained ministers, or young candidates, go from place to place, and without the knowledge, or contrary to the leave of the stated pastors in such places, assemble their people to hear themselves preach, arising, we fear, from too great an opinion of themselves, an uncharitable opinion of those pastors, and a want of faith in the great Head of the churches, is a breach of order, and contrary to the Scriptures, 1 Peter iv. 15. 2 Cor. x. 12, to the end. And the sentiments of our fathers expresed in their Platform of Church Discipline, chap. ix. sec. 6. "Church officers are officers to one church, even that particular, over which the Holy Ghost hath made them overseers; insomuch as elders are commanded to feed, not all flocks, but that flock which is committed to their faith and trust, and dependeth upon them; nor can constant residence at one congregation be necessary for a minister; no, nor yet lawful, if he be not a minister to one congregation only, but the church universal; because he may not attend one part only of the church to which he is minister, but he is called to attend unto all the flock 1 Peter v. 2, Acts xx. 28.'

2. Private persons of no education, and but low attainments in knowledge, in the great doctrines of the gospel, without any regular call, under a pretence of exhorting, taking upon themselves to be preachers of the word of God, we judge to be an heinous invasion of the ministerial office, offensive to God, and destructive of these churches, contrary to Scripture, Numb. xvi. 1 Cor. xii. 28, 29. and testified against in a faithful advice to the churches of New England by several of our venerable fathers *

3. The ordaining and separating of any persons to the work of the evangelical ministry, at large, and without any special relation to a particular charge, which some of late have unhappily gone into, we look upon as contrary to the Scriptures, and directly opposite to our Platform, chap. vi. sect. 3; chap. viii. sect. 2, 5. "Calling unto office is either immediate, by Christ himself; such was the call of the Apostles and Prophets; this manner of calling ended with them as hath been said. Or mediate by the church, Gal. i. 1 Acts xiv. 23, and vi. 3. Officers are to be called by such churches whereunto they are to minister. Of such moment is the preservation of this power, that the churches exercised it in the presence of the Apostles, Acts xiv. 23, and i. 23, and vi. 3, 4, 5." And [is opposite to] the practice of the Protestant churches, as may be seen in 'The Order of the Churches vindicated,' written by the very Rev. Dr Increase Mather.

4. The spirit and practice of separation from the particular flocks to which persons belong, to join themselves with and support, lay exhorters or itinerants, is very subversive to the churches of Christ, opposite to the rule of the Gospel, Gal. v. 19, 20, Jude 19: 1 Corinthians xii. 25; 1 Cor. iii. 3. and utterly condemned by our Platform, chap. xiii. sect. 1, 5. "Church members may not remove or depart from the church, and so one from another as they please, nor without just and weighty cause, but ought to live and dwell together, forasmuch as they are commanded not to forsake the assembling themselves together. Such departure tends to the dissolution and ruin of the body, as the pulling of stones and pieces of timber from the building, and of members from the natural body, tends to the destruction of the whole. Heb. x. 25. To separate from a church, either out of contempt of their holy fellowship, or out of covetousness, or for greater enlargements, with just grief to the church; or out of schism, or want of love, and out of a spirit of contention, in respect of some unkindness, or some evil only conceived, or indeed in the church, which might and should be tolerated and healed with a spirit of meekness, and of which evil the church is not yet convinced (though perhaps himself be) nor admonished; for these or the like reasons to withdraw, from public communion in word, or seals, or censures, is unlawful and sinful.—2 Tim. iv. 10, Rom. xvi. 17, Jude 19, Eph. iv. 2, 3, Col. iii. 13, Gal. vi. 1, 2."—And [is] contrary to their covenant engagements.

5. Persons assuming to themselves the prerogative of God, to look into and judge the hearts of their neighbors, censure and condemn their brethren, especially their ministers, as Pharisees, Arminians, blind, and unconverted, &c. where their doctrines are agreeable to the Gospel, and their lives to their Christian profession, is, we think, most contrary to the spirit and precepts of the Gospel, and the example of Christ, and highly unbecoming the character of those who call themselves the disciples of the meek and lowly Jesus. 1 Sam. xvi. 7, Matt. vii. 1, Rom. xvi. 10. John xiii. 34, 35.

6. Though we deny not, that the human mind under the operation of the Divine Spirit, may be overborn with terrors or joys; yet, the many confusions that have appeared in some places, from the vanity of mind, and ungoverned passions of people, either in the excess of sorrow or joy, with the disorderly tumults and indecent behaviours of persons, we judge to be so far from an indication of the special presence of God with those preachers that have industriously excited and countenanced them, or in the assemblies where they prevail, that they are a plain evidence of the weakness of human nature; as the history of enthusiasms that have appeared in the world, in several ages, manifests. Also 1 Cor. xiv. 23, 40. At the same time, we bear our testimony against the impious spirit of those, that from hence, take occasion to reproach the work of the Divine Spirit, in the hearts of the children of God.

Upon the whole, we earnestly recommend the churches of this country to the gracious care and conduct of the great Shepherd of the sheep, with our thankful acknowledgment for his merciful regard to them, in supplying them with faithful pastors, and protecting them from the designs of their enemies, and advancing his spiritual kingdom in the souls of so many from the foundations of this country to this day; and where there is any special revival of pure religion in any parts of our land, at this time, we would give unto God all the glory. And earnestly advise all our brethren in the ministry, carefully to endeavor to preserve their churches pure in their doctrine, discipline, and manners, and guard them against the intrusions of itinerants and exhorters, and to uphold the spirit of love towards one another, and all men; which, together with their fervent prayers, will be the most likely means, under God, to promote the true religion of the holy Jesus, and hand it uncorrupt to succeeding generations.

NATHANAEL EELLS, *Moderator.*

* That part of the advice here referred to, is in the following words;—"We are not insensible, that one thing which has much exposed some injudicious people among us, is an opinion that illiterate men may be serviceable and admirable preachers. And though some unlearned men have been useful to the interests of religion, yet no man ever decried learning but what was an enemy to religion, whether he knew it or no. When our Lord chose fishermen to be ministers,—he would not send them forth until they had been a considerable while under his tuition, (a better than the best in any College under Heaven!) and then also he miraculously furnished them with more learning than any of us by seven years' hard study can attain unto. If God should be provoked by the unthankfulness of men, to send the plague of an unlearned ministry upon poor New England, soon will the wild beasts of the desart lie there, the houses will be full of doleful creatures, and owls will dwell there. Ordinarily, that man who undertakes the ministry of the Gospel without some education for it, is, we doubt, in as presumptuous an error as the unhappy Uzziah, that perished in his error; though we also allow different measures and places for that education. And that man was never worthy to preach one sermon, who did not feel, and would not own, that all the learning that can be had, is little enough to accomplish an able minister of the New Testament." This advice is signed by Increase Mather, James Allen, Samuel Willard, Moses Fisk, Nehemiah Hobart, John Danforth, Cotton Mather, Nehemiah Walter, Jonathan Pierpoint, Joseph Belcher, Benjamin Wadsworth, Benjamin Colman.

[For the Christian Register.]

SLAVERY IN THE SOUTHERN STATES.

MR EDITOR,—For several years past, a degree of attention, continually increasing, has been attracted to the subject of slavery, as it exists in our southern States. Especially of late, we have been excited to more vigorous thought on this important topic, by the measures proposed and progressing in the British Parliament, with reference to the slaves in the West India islands; and within a few weeks, an awful voice has been heard, to which none could refuse to listen; the warning voice of a terrible experience, in the Southampton insurrection. A divine Providence marks out the present time, as a season for thought, for deep, calm, and effective thought, on the present, and probable future state of our colored population.

But the same events which prompt us to this conclusion, are sufficient to prove that this is not a time for sectional disputes, for mutual fault-finding between the slave holding and non slave holding States, for unqualified assertions, or for heated declamation. The lives and fortunes of thousands of both colors, the destinies not only of those now living, but of ages yet to come, afford a subject too momentous to be either lightly or rashly treated. In a few years one large class may find that they have been sleeping in fancied security, while they should have labored to rescue the best interests of their country, and others, who may have taken the lead in an enterprise of which they saw not the issue, may discover that it is far easier to commence a bloody revolution than to end it.

The fact having been admitted, that slavery is an evil, it becomes an important question, in what manner the inhabitants of the northern States can best contibute to its removal. Until this question is decided, we are in danger, by mis-directed exertions, of doing more harm than good. An apprehension that such may be the result of the present attention to the subject, induces me to request the insertion of a few remarks, suggested during a residence at the South.

When slavery is made the topic of conversation or of writing in the northern States, the language is often that of condemnation towards our southern neighbors. The evils resulting from the system are—I will not say exaggerated,—but ascribed to a spirit of cruelty in the slave-owners, rather than to their true cause, the unhappy nature of the system itself. The slave-holder is not allowed a hearing in his own case; his arguments are rejected with contempt before they have been weighed; plans which he may propose for improving the condition of the blacks, in such a gradual manner as to be consistent with his own safety, are branded as self-interested and tyrannical; and nothing considered worthy of a thought, but immediate, unlimited emancipation. The measures proposed for the adoption of the northern people, partake of the same character. We are called on to discontinue the use of articles produced by slave-labor, and to use our endeavors to procure an alteration of the Constitution. Those who adopt these views seem to have forgotten, that that instrument was a compact of the most solemn kind, in which the South and North stood on equal terms, surrendered each of them only what they chose to surrender, and retained the rest as a matter of right, and not by the sufferance of the other party.

Such is the language held, and such are the measures proposed, by many in the northern States. Such may well be denominated the irritating course, from the effect which it must obviously produce upon the people of the South. It is my wish to shew that this course is at once unjust, impolitic, and dangerous, and to suggest the adoption of measures more conciliatory, and it may be, more likely to advance the object in view.

Some may be surprised at the assertion that the course above described is *unjust* to the people of the South. Yet to one who has resided in that section, the truth of this is a matter of experience. I do not mean to say that the evils of slavery are, in general, exaggerated. Some of them undoubtedly are, but there are others which are not dwelt upon as much as they deserve. There is much more said about harsh treatment on the part of masters than is justified by facts; but the debasing influence of the system, in a moral, intellectual, and religious point of view, its bad effect on the state of society among the whites themselves, the extinction of all spirit of exertion, and the consequent check placed upon the development of mind among the slaves, are subjects seldom touched. And here in part lies the error, and the injustice. The true and great evils of slavery result from it *as a system*, and are lamented by intelligent and philanthropic men, no less at the South than with us. But here it is customary to ascribe all these evils to the tyranny of masters, a cause which exists to a far less extent than we are apt to imagine. In proof of this, we may appeal to those general principles of human nature which are the same everywhere. We do not find in other portions of the world, that the mass of mankind are cruel without provocation, and when cruelty does not contribute to their interests; and how is it the interest of the master to maltreat his slave? Is it his interest to discourage him from labor, to shorten his days by harsh treatment? Will the half-starved and beaten slave be as strong and as valuable to his master, as he who is well fed and kindly treated? The answers of common sense to these questions are plain enough for southern masters to understand and practice on them. And they are understood and practised on. There are cases indeed, and those but too common, of harsh treatment. Such cases have occasionally come within my knowledge, while residing in the southern States; but they were invariably accompanied with the strong reprobation of the great majority of society. I have heard of masters, whose slaves were fed in the scanty manner which we sometimes hear described; but I have heard at the same time that they were a by-word among their neighbors, and their avaricious cruelty held in the abhorrence it merited. It is to be lamented indeed that such men should have such power: it is one feature of that unhappy system, for the removal of which it becomes every free American to exert himself; still to represent such conduct as generally prevailing in the southern States, is and must be acknowledged to be unjust.

We are unjust to the people of the South, not only in ascribing to cruelty on their part those evils which unavoidably accompany the existence of slavery, but in our wonder that more active measures are not adopted for the alteration of the system itself. Residing at such a distance, we are apt to view the question of slavery in the abstract; and thus, indeed, it ought to be viewed, when we are judging of the abstract nature of the system; but not when we are reasoning with slave owners, or deciding on their conduct. Then we must view the subject in the concrete, with all the modifications of time, place, and circumstance, with all the alleviations which the condition of the slave is capable of receiving, and all the difficulties which interfere to retard his restoration to liberty. There exists in the southern States a very general persuasion, that, were the slaves to be immediately restored to freedom, the want of the regular, allotted employment to which they have been accustomed, would soon deprive thousands among them of the means of subsistence,—that in consequence, the country would be infested with lawless bands, from whose depredations the lives and property of all would be in continual danger. That such an apprehension is not well founded, no person who has always lived in New England, is competent to decide; but however this may be, one thing is certain,—that such apprehensions are honestly entertained by thousands. They see, or think they see, the ruin of their country, of themselves, and of their slaves too, in the proposed measures of emancipation: and having this conviction, are they to be blamed that they do not advocate these measures? Would they be excusable if they did advocate them? No. If their fears are unfounded, let them not be condemned for hesitating to aid an undertaking, which in their opinion would be alike ruinous to themselves and all around them.

I have thus endeavored to show the injustice of the irritating course described. I shall next attempt to prove that it is even more impolitic than unjust.

ASHMUN.

[For the Christian Register.]

METHODIST CAMP MEETING.

MR EDITOR,—I noticed in a late number of your paper, an account of a "recent camp meeting at Eastham," which the writer of the article alluded to reproachfully entitles a "Methodist gathering." Camp meetings did not however originate with the Methodists, but with the Presbyterians. They commenced these "gatherings" in the State of Kentucky, in the year 1801; at one of which 12,000 people were present. The meeting began on Thursday and ended on the following Wednesday, and the sacrament was administered in a tent. The Methodists held them the following season, and found them to answer so good a purpose, that they soon became general in the South and West, and from thence spread North and East, and have now become common throughout the United States and the Canadas. For many years they were "every where spoken against;" but within a few years past the Presbyterians have re-engaged in them, and the Baptists now hold field meetings somewhat similar to them; and it is not unfrequent for many of other denominations of Christians to participate in them. They think they have sufficient warrant from Scripture as well as from expediency to justify their continuance:—The Patriarchs and Prophets worshipped God in groves; the feast of Tabernacles was celebrated in tents.—Christ preached on the Mount, in the plain, in a desart place, by the hill side, on the sea shore; and he taught the woman at the well that the *place* made no part of worship, but that the Father must be worshipped in spirit and in truth;—Paul preached on the top of Mars' hill. They think also that expediency justifies them in holding these meetings in the groves, as there are thousands of those who attend divine worship and hear the gospel preached here, who are not regular attendants on any stated place of worship, and as no house could be found sufficiently large to accommodate the people who are accustomed to attend on these occasions.

When a camp-meeting is to be held in a certain place, a committee is appointed to take a formal lease of the ground, and to make the necessary arrangements preparatory to the meeting. The land is now their own, pro tempore, and is subject to their control. Divine services commence and the general rules are read from the stand several times a day; they are, viz.

1. "The ground within the circle of the tents is considered sacred to the worship of God, and is our chapel for the time being; hence no beast nor carriage is allowed to come within this circle; also there shall be no forming of companies for disputation. No smoking is allowed.

2. "At the sound of the trumpet all the other exercises are immediately to cease, and the people to assemble before the stand and be seated for preaching.

3. "Every tent shall have a superintendent, whose duty it shall be to see that due order is observed in his tent, and that reading the Scriptures with singing and prayer be attended to morning and evening; that no stranger lodges in his ten unless he be properly recommended; that a light be kept burning in the tent all night without fail.

4. "Walks of retirement shall be for the men on one side of the ground, and for the ladies on the other.

5. "All are to rise at the sound of the trumpet; breakfast at 6 o'clock A. M., dinner at 12, and tea at 5 P. M.

6. "Preaching hours at 8 o'clock A. M., 11 A. M., 2 P. M., and at 7 P. M.

7. "There shall be no standing on the ground at any time;—ladies and gentlemen are to sit apart,—ladies occupying the right, and gentlemen the left of the stand.

8. "At ten o'clock when the trumpet is sounded all persons who have not accommodations on the ground, are requested to leave the encampment."

The preachers' tent is devoted to the preachers.

Civil officers are invited from the adjacent towns, one or more of whom visit the preachers' tent daily, to investigate such cases as are brought before them for trial.

A regular watch is duly authorised and appointed to superintend the order of the meeting, especially in the night, and in case of disturbance the offender is taken into custody. In one of the States a man is fineable for disturbing a religious meeting within one mile, and this law is enforced and feared. Thus you perceive, Sir, that every precaution isused to preserve the greatest order throughout the meeting.

The writer in the Register says, "I entered on the consecrated ground; here were congregated 3 or 4000 people of all ages, and it seemed of every grade of character." I am not aware how he could know that every grade of character constituted the congregation, as he witnessed nothing but order and decorum in the camp. If he means to intimate that camp meetings are "sources of folly," and that to attend them, is to associate with "every grade of character," he is both cruel and unjust. I would thank him, or any other gentleman, to produce a single instance of immodesty or want of virtue among the Methodists, or any persons connected with them, at a camp meeting, since those meetings were first introduced into New England.

He proceeds, "It was a confused place." To a stranger, who was not engaged in the devotions of the meeting, except as a mere spectator, it was no doubt a confused place; and to a stranger a city is a confused place; but to the citizens, who have their own houses and are interested in the various movements of the town, all is order; and he does not even think of the passing occurrences of the day; and to persons accustomed to the various exercises of a camp-meeting, and who are there for the time at home, and are interested in the progress of the meeting, it is not confusion, but as the writer in another column observes, "complete system and method." I am at a loss to know in what this confusion consists. At the sound of the trumpet all attend public preaching at the stand, and as the writer observes in the next column, "the exercises here are very orderly,—singing, prayers, and sermon."

I have attended these meetings, when nought but the preachers' voice could be heard for two hours together, to a congregation of 15,000 people. Meals are regular,—they rise at 5 o'clock, retire at 10 o'clock, P. M. The confusion, then, may be in the prayer meeting; but these meetings are the same as are held in their churches and houses at home every week; some are held in the tents, but they are located so far apart as not to molest or to interfere with each other, each insulated meeting is designed to be conducted with order, and is usually led by a preacher or other official member, but to a spectator whose curiosity leads him to walk about from one to another and gaze on all, and participate in none, all would be "confusion," and the only conscious feeling of his mind would be disaffection. If there be confusion and disorder without the precincts of the tented ground, it is beyond their observation and their control, nor are they accountable for it. There people retire from the busy concerns of the world to this solitary grove to worship their Maker according to the dictates of their own consciences, and as in so doing they wish to disturb no one, they also wish not to be disturbed, and if wicked men come to the neighborhood of their meeting and create disorder, or if at any time they enter the consecrated ground to speculate on the devotions of the meeting, they reap the fruit of their own doing;—they were wicked before they came there, and are proportionably less in the city and at other assemblages. I have however heard of repeated instances where men who went to scoff remained to pray. Saul was arrested on his journey to Damascus.

"The tents are spacious enough to hold from 60 to 100." The size of the tents comprise two objects, to accommodate the prayer meeting when the females usually occupy one half and the men the other, and at night a curtain is dropped dividing the tents into two distinct sleeping apartments.

"The exposure is great." "For delicate females to attend them seems to be a tempting of Providence, which no facts proving the infrequency of fatal results can justify." I have never

heard of an instance of death as the result of exposure at a camp meeting, and a responsible elderly gentleman has just told me that he has attended these meetings for 25 years and has never known a single instance either of death or serious indisposition as their consequence. I have annually advised delicate females to leave the stifled air of our cities, and take these tours, whether by land or sea, for the benefit of their health, as well as for their spiritual good, and in no instance have I had occasion to regret my advice. In our southern cities where this sect is numerous and popular, ladies of the first respectability are in the habit of attending these meetings, without any disparagement either to their health or their reputation. While on this subject permit me to say that many "delicate females" sicken and die from the natural effeminacy of a city life. The writer says that "the excitements for which the love of souls is the excuse," is kept up, or they "work themselves into a feverish excitement by a regard to their bodies;" this statement is too ludicrous to admit of a reply. I have only to say that he knows as little of physiology as of camp meetings. The writer even criticises on the expressions made by some in prayer. I can only cite one. "Oh they want Thee, Jesus, they want a drop of thy precious blood applied to their hearts." And to be serious, I would ask what the tenor of this and such like expressions can mean, more or less than that we are to be saved by faith in the atoning sacrifice of the blood of Jesus Christ, spiritually applied to the heart; and if the writer be a believer in the meritorious efficacy of the atoning blood of Jesus, I see no objection to the phrase.

"The converts are urged to relate to the assembly what God had done for them," "to give in their testimony." If the writer be a believer in experimental religion. I cannot perceive the propriety of his objection. The custom of relating christian experience has been so long practised, and is now so common among all evangelical Christians, that I had hoped the days of its persecution were gone by.

"The work is constantly carried on somehow." Yes, as an English gentleman once said of the European Methodists, "they are all at it, and they are always at it." "Ministers are flying about everywhere to oversee the vast machinery;" &c. And this is also necessary to aid the watch in preserving order "everywhere."

"Nothing is more evident to a spectator than the complete system, the *method* which is used by all." How does this comport with all "confusion?"

"When words fail, a physical force is not wanting to move them into the circle." In this the writer must be mistaken, as the practice would not be tolerated. "That issue to which all their efforts are directed, and which they hail with praise and thanksgiving as an evidence of surrender of the soul to God, is but the result of natural causes working on the body, and of an inflamed imagination." I fear in this instance "his conclusions are hasty;" he had no opportunity of conversing with these new converts; and I withal think him "uncharitable;" for these souls if thus operated upon by natural causes would revert back to their former state when those causes had ceased, and when the inflamed imagination had abated, whereas in most instances they prove among the most faithful and substantial members of the church.

"I forbore going there on the Sabbath for conscience' sake." His conscience was too tender to attend the worship of God on the sabbath because it was held in a grove, but he had no conscience in casting a public opprobrium over those inoffensive worshippers. If this meeting be an institution divinely sanctioned, at which, according to our author, "some good is done," there can be no objection to its observance on the sabbath.

"Increase of faith, conversion of souls to God, are the avowed objects," nor can we say they are not the "sole" objects. "But when I find them interfering with the established ordinances of religion, &c., then I am led to suppose there is an object other than the professed one." Is it "charitable" or even liberal thus to judge of the *motives* of a people? It is not their object at all, to supersede or to interfere with established worship; this is identically the complaint that the Calvinists have ever made against the Unitarians, that they are encroaching on their religious establishments and occupying the ground of their nativity.

"The effort has been succesful, and old established societies once gathering peaceably in one house and under one pastor, are now rent and almost broken." Now is the whole secret out, the writer *contemns* these meetings, and why? because forsooth he feared their "success."

Yours truly —— ——.

[For the Christian Register.]

DR CHANNING AND THE SOCINIANS.

Mr Editor,—I notice this at the head of a communication in one of the last numbers of the Christian Observer; a journal devoted, as your readers know, to the views of the evangelical party in the Church of England. From this article it appears, that a zealous minister in one of the established churches in London had vehemently denounced Unitarianism from his pulpit; that one of his parishioners displeased with the severity of his minister's abuse of those, who differed from him, was induced to examine the subject. The result of his inquiries was a favorable impression of the very opinions which his clergyman had condemned. He procured a large edition of a Unitarian tract to be printed and distributed freely among his fellow parishioners, who had heard with him the abusive discourse,—as well as among several ministers of different persuasions.

"This pamphlet," writes the correspondent of the Observer, "is one of twenty copies sent me by a friend, who had two hundred of them given him by a Churchman of —— Street, who was, and perhaps still is, a constant attendant at St ——s Church, the minister of which had thus denounced Unitarianism." The pamphlet itself is entitled, "*Objections to Unitarian Christianity considered: by* William E. Channing, D. D." He thus continues,—

It is written in that easy and engaging manner, and with that well managed putting of the matter, for which Dr Channing is distinguished. To candid and thoughtful persons, who have taken pains to understand the great controversy between those who hold the doctrines of the Reformation and those who reject them, it can present no real difficulty. Such persons will readily perceive that its representations of Orthodox doctrines are extremely uncandid and unfair; and that those which are given as the picture of Unitarianism are dextrously modified and varnished.

And having asserted, that the arguments of Dr Channing are fallacious, and that one needs only read what has been written against them by Dr Woods, Stuart, and others to be satisfied of the erroneous and dangerous character of the whole system, he nevertheless expresses his fears of the mischiefs that might come from assailing it. He thinks it might stir up a vain curiosity, or some sympathy with the assailed party, that might tempt men incautiously to examine and *thence to embrace Unitarianism.*

I have been much amused, Mr Editor, if not edified, by this worthy writer, and perhaps some of your readers might be profited by his prudent suggestions. For thus he writes.

My design in troubling you with this letter is to do something, if possible, towards preventing those deep and almost irreparable injuries to the cause of sacred truth, which are inflicted by ignorant or intemperate defenders. I have had the distress of hearing most glowing vituperations of Socinianism and Socinians, uttered by persons who were at the very moment affording demonstration of infantile unacquaintedness with what Socinianism really is. Such persons little think of the harm which they are doing. Their vague, absurd, and irrelevant declamations have the effect of confirming in awful error those who had before embraced it, and of impelling others, who are exceedingly destitute of the requisites for engaging in theological controversy, into the depths of a system—fair and attractive indeed, but which I am compelled by strong conviction to regard as —fatally deluding and soul-destroying. This class of persons, like the parishioner of St. —— above alluded to (a populous metropolitan parish) are usually captivated when they read such a production as this of Dr Channing's; and there are many such: they feel honorably indignant at the violent, undistinguishing, unproved, and often untrue, representations which they have heard, perhaps from the platform of some religious society's annual meeting; and, having in themselves no fund of correct knowledge, and acquaintance with solid evidence, and charmed with the apparently candid and reasonable pleadings of what they naturally consider the *injured* party, they imagine that no further investigation is necessary, and they become irreclaimable Unitarians. Indeed, it would be quite consistent with the principles of our fallen and perverted human nature, and with not a few observed facts, if some of the most vehement leaders in the unwise and unholy crusade of words against misunderstood Socinianism, or any other heresy, should themselves become examples of the revulsion from the one extreme to the other. The ignorance, the self-confidence, and the destitution of the spirit of Christ, would in either case be the same. O.

[For the Christian Register.]

HOWARD AND NAPOLEON.

Mr Editor,—I have just been reading "Howard and Napoleon contrasted." It was written by Philanthropos, i. e. the philanthropic William Ladd. The author designed it for youth; but it contains instruction much needed by too many hoary heads. It would dispel that delusion by which, more than by anything else, the savage custom of war is perpetuated in Christendom. The greatest *military* is brought into comparison with the greatest *moral* hero, and is sunk to something far worse than insignificance. The unperverted mind cannot fail to pronounce a just decision. Yet the contrast appears to be fairly drawn. There is no exaggeration on either side. Only the most prominent, obvious traits of the two characters are brought to view; and the author relies upon no other than the best attested, the undenied facts in their biographies.

I could wish this volume, and many more of similar tendency, were in every family where there are children. Like "Charles Ashton" it would help to neutralize the poison infused into young minds by too many books of history and fiction, which they are allowed to read. It would teach young ambition, that *true glory* is to be attained only in the cause of virtue and of humanity —that he only is *great* who is greatly *good.*

A Countryman.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 24, 1831.

SUPPRESSION OF INTEMPERANCE.

A letter has been recently addressed to the Mechanics of Boston, by a Committee of the Massachusetts Society for the Suppression of Intemperance, respecting the formation of a City Temperance Society. The letter is specially addressed to this class of citizens because they "form a large and powerful body of the community," whose "influence is and must be felt in every cause to which it is given." "To no class among us," says the letter, "is the body politic more indebted for the good principles, and the good habits which are the conservative power of our free institutions, than to our Mechanics. To no class, therefore, may an appeal be made with stronger confidence for any efforts or sacrifices that may be demanded for the advancement of public virtue and of general happiness."

In connexion with these remarks it is stated, as a fact which ought to call forth all the energies of the friends of temperance, in New York, Philadelphia, Baltimore and Boston, that these cities contain more than 6000 places which are "licensed by their respective governments for dram-selling; and thus for the greatest possible encouragement and extension of intemperance."

To banish, or restrain to any considerable extent the evils arising from these multiplied sources of corruption, and to carry forward the great moral enterprise of a general reformation in the principles and habits of the community in regard to the use of ardent spirits, it is necessary that those who wish well to the enterprise should act in concert—that their energies should be combined. On this principle an appeal is made to our mechanics in behalf of a City Temperance Society. "We address ourselves to you, gentlemen, on this subject," says the letter, "not because we suppose that there is more intemperance in your department of our society than in any other of our city;—for we utterly disclaim this supposition;—but because we believe that no other class of our fellow citizens holds a greater amount of moral power than is held by you; and because we feel assured, that if you will heartily engage in the cause, a change may soon be wrought among us, in effecting which, you will deservedly be ranked amomg the best benefactors of our city." To bring the subject more strikingly before the minds of our citizens, the letter proceeds with a variety of important statements and remarks under different heads, of which we quote the two following.

Ravages of Intemperance.

About twenty years have now passed since the organization of the first Society which was ever formed for the suppression of intemperance. We refer to the Massachusetts Society for this object. A few joined it. But for a long time it excited but little notice, and accomplished but little good. It took, indeed, no very high aim, nor did it make any very great efforts. The evils of intemperance still extended more and more widely; and the temptations and facilities to the most dangerous indulgences of appetite were in every house, and were daily soliciting parents and children, the young and the old. Many thousands were thus annually brought to poverty, were stimulated to crime, were affected with the most loathsome diseases, and were prematurely falling the victims of death. Nay, it was publicly said, and it began to be feared, that we were about to be *a nation of drunkards.* At length, a voice was heard,—from whom it first came we know not,—boldly assuming the principle, that *intemperance is to be suppressed only by a union of the friends of temperance in the cause of a total abstinence from intoxicating stimulants except for medicinal purposes.* We think that five years have not yet passed since the first annunciation of this great principle; and we know that many even of the most temperate men in our country, at first, shrunk from the suggestion of it. But there is hardly a fact in the whole history of human morals which is more wonderful, than is that of the triumph of this principle over the incredulity, the doubts, the scoffs, the ridicule, and even the shameless passion, with which it was for some time, and, though in a far less degree, even still continues to be assailed. Nothing, indeed, even to many of the most zealous in the cause of temperance, seemed more improbable, than it was that this principle should ever be widely and cordially adopted as a bond of union. A small number, however, were persuaded to combine in the cause. Every measure short of this had proved to be utterly inefficient; and it was therefore resolved, that a fair trial at least should be made of the power of this principle.

Statistics of Societies.

In 1828, there were 222 county, town, and other Societies of this character in the United States. And on the 1st of May, 1831, it is known, from returns actually made, that there were then in Maine 140 Societies; in New Hampshire, 196; in Vermont, 131; in Massachusetts, 209; in Connecticut, 202; in Rhode Island, 20; in New York, 727; in New Jersey, 61; in Pennsylvania, 124; in Delaware, 5; in Maryland, 38; in the District of Columbia, 10; in Virginia, 12; in North Carolina, 31; in South Carolina, 16; in Georgia, 60; in Florida, 1; in Alabama, 10; in Mississippi, 19; in Louisiana, 3; in Tennessee, 15; in Kentucky, 23; in Ohio, 104; in Indiana, 25; in Illinois, 12; in Missouri, 4; in Michigan Territory, 13;—total of those from which information has been received, 2200. These Societies, it is known, consist of more than 170,000 members. Here, then, is a manifestation of moral power, which may well call forth the highest admiration, and imbolden to the most resolute and persevering exertions in the cause of temperance. It is known, likewise, that there are many other Temperance Societies, from which no specific information has been received; and it is believed that the whole number of these associations in our country, at the present time, is not less than 3,000; and comprehending not less than 300,000 members! In this single aspect of the subject, is it not, we ask, one of the most interesting and animating which can be addressed either to the patriot or to the Christian? We know not the moral spectacle on the earth which is more grand or more attractive than this. Look at the greatness of the evil which was to be overcome;—a greatness which no language can exaggerate! Look at the simplicity of the means employed to overcome it! Look at the extent and glory of the triumph, which has been obtained in this cause!

We earnestly desire that the appeal made to our citizens may not be in vain. The practicability of accomplishing much, by steady and persevering efforts, has been already tested, by the success which has attended temperance efforts in a large proportion of our towns and villages. Why should not similar efforts in our cities be attended by corresponding success? If the temptations to excess are greater, and the evils to be remedied more obstinate, let the efforts be proportionally increased, and, if pursued with a zeal and perseverance which the magnitude of the purpose demands, there is the best reason to hope, that by the blessing of Providence they will be followed by a large reward of prosperity and happiness to the people.

TESTIMONY OF MASSACHUSETTS CONVENTION IN 1743.

Our readers will find on the first page a copy of the Memorable Protest, made by a majority of the Congregational Ministers of Massachusetts against the extravagance and disorders, in the churches and through the province, attending the preaching of Whitfield and others in 1741—3.

We have been favored with the loan of this pamphlet by a friend. Copies of it are now rarely found except in old family book cases, or in the collections of the antiquary. It is instructive and interesting to know the views of our ecclesiastical fathers upon these subjects. Their names are often cited at the present day in favor of the Orthodox system of revivals. But they saw so much of the errors and disorders, inseparable from such excitements, that they felt it their duty to utter their testimony against them.

We have omitted for the sake of brevity most of the texts of scripture and the quotations from the Platform, which are cited as authorities at length. But our readers can easily refer, if they wish, to the texts for themselves.

CONVERSION.

The Christian Soldier, a weekly jonrnal of this city, devoted to the overthrow of Universalism, publishes an editorial paragraph, which we copy as evidence that the notions respecting sudden conversion, which have been considered by Unitarians part of the Calvinistic scheme, are not merely theoretical speculations. Can such a statement as this need comment from us? The article is printed as it appears in the Soldier.

An Association of Young Men Converted. The following remarkable fact was related a few days ago, in a morning prayer meeting in this city.

In Savannah, Geo. there were an association of young men, of very wicked character, about a dozen in number, who were known by the mock appellation of "city guards." At a time of considerable religious excitement in the place, (since the commencement of the present revival, we suppose,) one of th number went into a Methodist meeting, and there became deeply impressed with the importance of religion. The next day, he called together his comrades, and addressed them on the necesaity and importance of seeking the salvation of their souls; and *that very evening they were all rejoicing in hope!* What a scene! The day before these young men were all far from God, joined together in deeds of wickedness; but now all of them are the hopeful subjects of divine grace! This is marvellous in our eyes.

THE LATE WILLIAM ROSCOE, ESQ.

The following beautiful lines were written by Mr Roscoe on parting with his books. His library was a rare and costly collection, particularly of modern literature and of works which he had consulted in the writing of his own elegant histories. The pecuniary reverses which Mr Roscoe suffered in the decline of life exhibited his character in the most engaging view. He resolved at once to part with all his literary treasures, his medals, pictures, and busts, many of them the gifts of friendship or of learned foreigners, to meet the claims of his creditors. His friends would gladly have purchased for him his own library, but he declined accepting it. He felt with the philosopher, who saw his precious library consuming with his dwelling, "I should have profited little from my books, if I had not learnt from them how to bear their loss."

TO MY BOOKS.

As one, who destined from his friends to part,
Regrets his loss, but hopes again erewhile
To share their converse, and enjoy their smile,
And tempers, as he may, Affliction's dart;
Thus, loved associates, chiefs of elder art,
Teachers of wisdom, who could once beguile
My tedious hours, and lighten every toil,
I now resign you; nor with fainting heart;
For, pass a few short years, or days, or hours,
And happier seasons may their dawn unfold,
And all your sacred fellowship restore;
When, freed from earth, unlimited its powers,
Mind shall with mind direct communion hold,
And kindred spirits meet to part no more.

RELIGIOUS AND LITERARY INTELLIGENCE.

Christian Tract Society. This Society, one of the oldest under the direction of English Unitarians, celebrated its 22d anniversary in London on the 5th of May. It appears from the annual Report that they have within the last year concluded the 6th volume of their tracts, four of which have been reprinted in this country and are known to many of our readers. We make the following extracts from this Report.

Nor have your Committee confined their attention either to England or to the sister Island. Through Mr Bischoff, acting Director of the Van Diemen's Land Company, they have transmitted a set of their tracts to be placed in the library at Circular Head, the chief town in that flourishing settlement: and they have added £2 worth of tracts to be distributed among the convicts who have lately been transported to the same colony on account of the disturbances in the southern counties. Through Dr Bowring they have presented a set of their publications to the Tot Nut van't Algemeen (or Common Welfare) Society at Amsterdam, and they are happy to state, that they have lately received a packet of books in return, as well as a letter from the Secretary, of which the following is a translation:

"To Mr S. Wood, London.

"Reverend Sir,—The parcel of publications by the Christian Tract Society, which you did us the honor to send, together with a letter of the 9th of August last, by Dr Bowring, we put into the hands of a Committee of those of our members who, by their knowledge of the English language, are the most competent to judge of their value. This however, has required time; and we request that you will attribute to this circumstance the delay of our answer.

"The report of this Committee enables us to inform you of the pleasure with which we received your present, particularly as it appears to us that the object which you propose, as well as the means which you employ to accomplish it, are, in a great measure, the same as our own. We say, *in a great measure*, because, as you are rightly informed, our attention is directed not only to the religious, but to the temporal interests of the lower class of people. As far as the publications which you have sent are in accordance with the former part of our design, we will gladly make use of them.

"In compliance with your request, we have the honor to send herewith some of the pamphlets which we distribute of that kind, and such as we suppose will be the best suited to the object which you have in view. We add a list of all the works published by us, and shall be most happy to forward to you any of them that you may wish for.

"We beg you accept in return the assurance of our cordial esteem, and the expression of our joy, that, in the midst of national troubles, there are in every country, persons who are ready to lend their zealous endeavors to build up and to adorn the temples of religion and virtue.

"By order of the Society for the General Welfare, Hendrik Ravekes, *Sec'y.*

"*Amsterdam, March* 23, 1831."

Another set of the tracts was presented to the Count Arrivabene, who visited England about a year ago, for the special purpose of making himself acquainted with our best institutions for the instruction of the ignorant and the relief of the destitute. Sets have also been presented to Messieurs Paul de Balog and Alexander Farkas, two gentlemen of different communions, from Clausenburgh, in Transylvania, who are now making the tour of England and America, and who evince a most laudable desire to establish in their country, institutions similar to those which constitute the pride and ornament of other nations more highly favored.

Unitarians in Wales. The Christian Pioneer for August contains several articles of intelligence some of which we copy.

The annual meeting of the Welsh Unitarians was held on Wednesday, June 30, at Ystrad, Cardiganshire. On the evening of the preceding day there was service at Capel-y-Groes, 6 miles distant, commencing at 3 o'clock, when the Rev. John Thomas, minister of St Clears and Rhyd-y-Park, preached from Psalm c. 3, and the Rev. J. James, Gellionen, from John xx. 31. The annual sermon was preached by Rev. J. Jones, Bridgend, from Isaiah lv. 1. After which, as usual, a question proposed at a prior meeting was discussed. In the present instance, the subject was "the characteristics of truth," chiefly in reference to Christian truth. Principal speaker, Rev. J. James; followed by Rev. J. Thomas, and Rev. J. Davis of Neath. The leading feature of the discussion, or rather the "principal characteristic," was considered to be *consistency* discovered by reason. The meeting was attended to overflowing, so that it was found necessary to adjourn to the open air, where a platform was hastily erected for the use of the preacher and speakers. The meeting went off with the greatest spirit, the most marked attention was paid to the proceedings, and the friends of the cause had every reason for their gratification. After meeting, bread and cheese were prepared in the chapel for strangers, and most of the ministers dined in the house of one of the members. Prejudice, in that comparatively enlightened and thinking district (the seat of Unitarianism in Wales,) is, to every appearance, rapidly upon the decline. The friends of Unitarian Christianity, who have the promulgation of their opinions at heart, owe much to the advocacy of the above named ministers and one or two others. They present a small but effective body— a phalanx of zeal, talent, and independence of principle and unrelaxing effort, which we should rejoice to find more common amongst us. Next annual meeting appointed to be held at Rhyd-y-Park; preacher, Rev. J. James.

College at Carmarthen, Wales. On Wednesday, the 22d June, the deputation from the Protestant Board, consisting of Rev. Dr Rees, Revds. Mr Aspland and Davidson, arrived at Carmarthen, for the purpose of the usual triennial examination of the students belonging to the dissenting college of that town. On Wednesday evening, Mr Davidson preached; also, Rev. T. Evans of Brecknon, in Welsh. On Thursday morning, Dr Rees preached. In the afternoon, Mr Aspland preached; also Mr Evans of Merthyr, and Mr Griffiths of Hawen, in Welsh. The students were examined on Friday and Saturday. The deputation took the opportunity of introducing Mr Palmer as tutor, to succeed the Rev. D. Jones, lately deceased.

Belfast, Ireland. A general meeting of persons friendly to the establishment of a Unitarian Tract Society, was held in the meeting-house of the Second Presbyterian Congregation, Belfast, on the 9th of April. A society was formed, denominated "The Unitarian Society for the Diffusion of Christian Knowledge;" various regulations were adopted, and Committee appointed, Dr Burden being the Secretary.

British and Foreign Bible Society. The projectors of the scheme to exclude all but Trinitarians from this Society, instead of listening to the rebuke which they received at the annual meeting, are pursuing their object with an intemperance that would disgrace a better cause. It appears that they have organized a Committee for this single end, and have issued a Circular, signed by nearly 80 persons, which is styled in the Eclectic Review 'the Manifesto of the Sackville Street junta.' The Review speaks of their purpose in these just though severe terms. "This is we believe the first time that a provisional committee was ever formed (not for the purpose of instituting a Society, but with the avowed object of disturbing an institution long established, by forcing upon it the views of an inconsiderable and defeated minority. This provisional Committee is nothing better than an organized conspiracy, how specious soever its object, which if successful would overturn the whole management of the Society." The Circular proposes eight resolutions, the four first of which will be sufficient to show its character.

'1. That we, whose names are undersigned, do form a Provisional Committee, with power to add to our number, for the purpose of uniting in such measures as may induce the British and Foreign Bible Society to reconsider the decision of the late Anniversary General Meeting of that Institution, and to bring about a separation in point of membership from those who do not acknowledge the Scriptural doctrine of the Holy Trinity.

'2. That a Society, whose object is to circulate the pure Word of God, and upon which devolves the responsibility of preparing and issuing new translations of it, must be considered decidedly a religious society, and ought pre-eminently to be conducted on Scriptural principles.

'3. That, considering the British and Foreign Bible Society to be an Institution of the character above described, it is our opinion that those who do not acknowledge the Scriptural doctrine of the Holy Trinity cannot consistently be admitted members of the Society.

'4. That we, therefore, pledge ourselves to use all Christian means in our power to have the British and Foreign Bible Society firmly established upon the above principles.'

Rev. Henry Colman of Salem, has requested his people to grant a dissolution of the pastoral connexion between him and them, the feeble state of his health requiring him to rest from the labors of the ministry.

The Treasurer ef the Society for promoting Theological Education, acknowledges the receipt of 20 dollars "from a lady who heard the Rev. Mr Palfrey's Sermon, and is interested in its object."

Banner of the Church. A weekly paper under this title has been established in this city. We learn from the Episcopal Watchman that it is under the editorial management of Rev. Messrs Doane and Croswell.

Presbyterian Church. The division which arose on the case of Mr Barnes is not likely to be healed. Dr Green, the editor of the monthly Christian Advocate, aided by the Presbyterian a weekly journal issued in Philadelphia, is the champion of the party opposed to Mr Barnes, while Dr Ely in the Philadelphian maintains his ground with a true belligerent spirit. A paragraph from the last paper may startle some of our readers.

THE HIGH CHURCH PARTY ORGANIZED.

We can no longer deny that there is a *Party* in the Presbyterian Church, organized after the fashion of a political faction. We publish the following *warlike Manifesto* for the information of all concerned; and if we must have battle, we are glad that we may enter the field in full possession of the plan of our fraternal foes.

Bowdoin College. We observe in the Christian Mirror and we also learn from other sources, that the statement in last week's Register, that Mr J. A. Vaughan received the largest number of votes for President of this institution at the late commencement, is incorrect. President Allen, we are told, had a majority of the votes, but not two-thirds, the number required by the act of the Legislature.

Phi Beta Kappa. The injunction of secresy, under which the members of this Society have been placed since its foundation, was removed by vote of the branch at Harvard University at a special meeting held in Boston the last summer, and by a similar vote of the Alpha of Yale College at their late annual meeting.

SUMMARY.

Insurrection of the Slaves. An insurrection has taken place among the blacks in North Carolina, which has excited great alarm. A letter dated Sept. 15, says that the negroes assembled in large bodies, in the Counties of Duplin, Bladen, Lampson, and in other counties, near the line of Lampson and Johnson, murdering and burning all before them. Letters received at Raleigh on Tuesday evening, Sept. 13., state that 15 families had been murdered in Duplin, and the letter says, "the people of Johnson had left their houses, and retreated to Smithfield. Five hundred militia were embodied, and many of the inhabitants of Fayetteville, were under arms." A considerable number of the negroes have been arrested, two executed, several whipped, and some released. It appears that the plot has been contemplated, and arrangements made by the conspirators to carry it into execution, for some time past.

Slave Conspiracy. By mails received since the above article was in type, it appears that the statements that have been current of late, in regard to an extensive conspiracy of slaves in the South, are probably much exaggerated. The Raleigh (N. C.) Star of the 15th inst. says that 21 negroes have been imprisoned in Edenton, and adds that the alarming reports now circulating through the country, about the burning of property and massacre of several white families is entirely erroneous.

Meeting at Philadelphia. A numerous meeting has been held in Philadelphia, "for the purpose of taking into consideration the expediency of embarking in the cause of the Poles." Several spirited resolutions were adopted. The following is one of them:—

"Resolved, That the young men of Philadelphia, *whose business will permit*, form themselves into a military corps and proceed to Poland, as soon as arrangements can be made for so doing."

A Committee of thirty was appointed to receive the names of those willing to join the expedition, and to solicit contributions for their transportation.

Western Rail Road. We learn from the Traveller, that a meeting of the citizens of Buffalo, was held a few days since, to concert measures for a Rail Road from Buffalo to the Hudson river, at which a committee of thirteen was appointed to carry into effect the views of those present. On this subject the Buffalo Journal remarks:—"At first the gigantic scheme will doubtless startle the timid and wavering; but our citizens have not moved in the measure, without having faithfully and diligently weighed it, in all its bearings, and they are, therefore, not before the public hastily or unadvisedly, in the measures they have adopted."

The Chairman of the meeting was B. D. Coe, Esq, a gentleman of great energy and influence; who, for a series of years has been the leading stage owner of that section of the country, and who by his untiring persevereance and shrewd management has shown himself worthy of the situation, and the fullest confidence of the public. If the other twelve members of the committee are men of like integrity and capacity, the movement already made will be but the first step towards a speedy prosecution of the work.

Mr Augur of New Haven, has finished his group of statuary, Jepthah and his daughter, and it is expected to be soon exhibited in this city.

From the Western Islands. Capt. Spaulding of schr. Factor, lately arrived at this port, from Fayal, Aug. 10, reports that the day before he sailed a Portuguese schooner arrived with a number of prisoners, (Miguelites,) from Teirceira, which informed that on the 3d. of August the troops of Donna Maria landed at Saint Michaels, and a battle was fought, in which a major and two captians were killed. Next day the Miguelites surrendered. The inhabitants are represented as much gratified at the news, as they seemed to regard Don Miguel with the utmost detestation.

Canals. The National Ægis gives the following sketch of the situation and length of some of the principal American canals:—

Hudson and Erie Canal, connecting the waters of the four great lakes of the west with those of the Atlantic; length 362 miles.

Champlain canal connects lake Ontario with lake Erie canal, 63 miles.

Oswego canal connects lake Ontario with lake Erie canal, 38 miles.

Crooked lake and Conewango canal both enter Seneca lake; commenced but little done on either.

Middlesex canal connects Boston harbor with the Merrimack river, 29 miles.

Blackstone canal extends from Worcester, Mass. to Providence, R. I. 45 miles.

Farmington canal leaves Long Island Sound, and (when completed) unites with the Connecticut river, at Northampton, Mass. 65 miles.

Hudson and Delaware canals extends from the Hudson to Lacawaxen canal district, 140 miles.

Morris canal connects the Delaware river at Easton, Pa. with the tide water at Newark, N. J. and is intended to facilitate transportation of Lehigh coal to New York; length 86 miles.

Lehigh canal extends from Maunch Chunk coal mines to the Delaware river 47 miles.

Delaware canal extends from the Delaware river at Easton, to Bristol, length 80 miles—in progess.

Schuylkill canal extends from Philadelphia to Mount Carbon anthracite coal mines, 120 miles.

Union canal connects the Schuylkill at Reading, Pa. with the Susquehanna river at Middleton, 80 miles.

Pennsylvania canal commences at Middleton, on the Susquehanna, and passes up the valley of the river westerly, to the Alleghany mountains, crossing these with a railway, of about 50 miles, thence to Pittsburgh, distance 320 miles.

Pennsylvania and Erie canal, from the Alleghany river near Pittsburgh, to the town of Erie on lake Erie; distance about 125 miles—not commenced or little done.

Pennsylvania and Ohio canal connects the Ohio river at Beaver, Pa. about 80 miles - not commenced.

Little Schuylkill canal extends from the coal mines to the Little Schuylkill river, 27 miles.

Conestoga canal, from Lancaster, Pa. to the Susquehanna river, 18 miles.

Chesapeake and Delaware canal, for ship navigation from the Delaware river to the Elk river, which discharges into the Chesapeake bay, 18 miles.

Chesapeake and Ohio canal—James river and Kanawa canal—Illinois and Michigan canal—Appomattox canal and Roanoke canal; some of these have been planned, some surveyed, and some actually commenced.

Miami canal connects the Ohio river at Cincinnati, with Lake Erie at Mumee, 260 miles in progress.

Ohio canal, connecting lake Erie with Ohio at the mouth of the Scioto, 306 miles, in progress.

Dismal Swamp canal, to connect the Chesapeake Bay with Albermarle Sound, in progress

Louisville canal, at the falls of Ohio, 4 miles, cut through the solid rock.

Santee canal, from Charleston to Columbia and Cambridge, S. C. 160 miles. Corondelet canal, connecting lake Penchertrain with the Mississippi river, both of these commenced.

In the Canadas, the Welland, Rideau, and the La Chine canals are in progress, and some quite completed.

Belgiam Emigration. The Albany Advertiser, states that Count Leon, his Countess, and his suite of 45 persons, arrived there on Thursday, and would remain about a week, previous to their departure for the West. It is the intention of the Count to purchase a tract of land near Pittsburgh, Pa. on which he and his dependents will locate. After he has purchased a tract, about two thousand persons from Belgium, will leave their homes and come to this country to settle on his estate. He is said to be worth about *five millions of dollars*, and his arrival may be hailed as most interesting to the prosperity of our western land which will benefit to a great degree from his enterprise. The Count was opposed to the separation of Belgium from Holland, and has been a most strenuous opponent of the reception of a *foreign* Prince as sovereign of that Country. He is republican in his opinaud we are satisfied he will make a good plain citizen.

Wholesale Murder. The Chambersburg (Pa.) Republican of the 13th inst. says—One of the editors was in company with a gentleman on Wednesday last, direct from Halifax, who stated that he witnessed the trial of Henry Gambles, Captain of the Lady Sherbroke, from Londonderry, shipwrecked near Cape Ray on 19th ult. by which 273 persons lost their lives. Capt. Gambles was convicted of intentionally wrecking the ship to get at the insurance, and sentenced to be hung, after which he confessed that he deserved the punishment. Our informant states that so heart rending were the details of the horrible scene in which near 300 human beings were consigned to a sudden and watery grave, that the whole court, and apparently all the spectators, shed tears. One of the witnesses, whose arm was broken, had lost his wife and a large family of children.

FROM EUROPE.

The ship Henry Thompson, Drew, from Liverpool, which arrived here on Saturday morning last, brought London papers to the evening of Aug. 11th.

Holland and Belgium. On the evening of August 4th, the Dutch commander gave notice that the armistice between Holland and Belgium had expired, and the Dutch army immediately entered the Belgian territories. The Prince of Orange met with but little opposition and had established his head quarters at Ghent. Leopold, the new Belgian sovereign, was at Liege when he heard of the declaration of hostilities. He returned immediately to Brussels, sent troops to Antwerp, addressed a proclamation to the Belgians, dispatched couriers to Paris and London for assistance, in compliance with the guaranties of the allied powers, and directly proceeded to Antwerp, where he was received with enthusiasm. Several skirmishes took place between the Dutch and Belgians in which it is said the former obtained advantage, but the results are unimportant. On receiving the application of Leopold, the French government resolved to send an army of 50,000 men, under the command of General Girard to aid Belgium and marching orders were isued immediately. The Duke Orleaus and the Duke of Nemours, sons of the King of France, accompanied the army. These energetic measures had an immediate effect upon the King of Holland. He was induced with great promptness to forward to the English and French Governments an assurance, of which says the London Courier of August 11th, the following is the substance.

His Majesty has declared to them, that in commencing hostilities against Belgium, he had not the slightest wish to embroil himself with the Great Powers; he regarded the quarrel between him and the Belgian Government, as strictly confined to the belligerents, and as not at all connected with the interests or intentions of the Great Powers; but as he is now assured that the continuance of hostilities by him is viewed with dissatisfaction by the Conference, he, in accordance with his anxious desire to be on a friendly footing with the Great Powers, will discontinue hostilities, and withdraw his troops within the Dutch frontiers, as soon as he shall receive intelligence that the French troops have actually entered Belgium, as he will regard such entry of the French troops as an intimation of the adoption of the quarrel on the part of the Belgians, by the Conference.

His Majesty has also intimated that he has sent orders to the commanders of his troops to retire, upon the advance of the French army, and on no account to commit any act of hostility after such advance.

The allied powers appear determined to preserve the general peace. As soon as the intelligence reached the English government that the Dutch army had crossed the frontiers, orders were issued to Sir Edward Codrington to proceed immediately with his squadron to the Downs, that he might be ready to act as circumstances might require; and despatches were sent off to the King of Holland, containing a last and urgent remonstrance against the renewal of hostilities. The Ambassadors of Russia and Prussia, at the English Court, engaged, in the name of their respective courts, that no assistance should be given to the King of Hollank against Belgium.

The application of King Leopold to the King of France, appears to have determined the French Ministers who have given their resignations, to remain at their posts, at least for the present. The despatch was received on the morning of Aug. 4. At 9 o'clock the King held a council at the Palais Royal which was attended by Cassimir Perrier, and all the members of his administration, who determined, at the solicitation of the King to remain in office until the debate was concluded on the address of the deputies in reply to the speech. The decision of the council to send an army to the aid of Belgium was promptly made, and was announced in the Moniteur extra, on the same afternoon. Troops were immediately marched from Paris towards the North, and the 1st division of the army was to be at Mons on the 9th.

Poland. We find very little of importance from Poland. The latest accounts from Warsaw state that the Diet had held several meetings with closed doors, and a report was in circulation that the conduct of the Commander in chief had been severely censured and that a council of war was to be summoned immediately to take into consideration the state of the country, and to ascertain what exertions will be required.

A Paris paper states that two regiments of Hungarian Cavalry had passed over to the Poles from Gallicia. The Polish Government has received an official communication from the French Government advising the Polish Commander in chief not to risk a general engagement with the Russians, and that France will make every exertion to effect a settlement of the affairs of Poland.

Batavia. An official note was published at Brussels Aug. 8, which states that the King had received information by way of England, that the Netherland troops at Batavia had revolted, and that the Belgians being more numerous than the other Europeans, had established a government in the name of the Belgian nation. All the island it is stated had submitted to their government. This news was received with great satisfaction at Brussels, and the King had given orders to have an agent sent directly to Batavia.

LATER FROM EUROPE.

By an arrival at New York, we have accounts from Liverpool to August 16th and Havre to the 18th.

Belgium and Holland. We learn that the war between Belgium and Holland is ended. It appears that the Belgians owe their preservation to the prompt interference of the French. The war was prosecuted by the Prince of Orange, during the few days it continued, with vigor and success. The troops under his command distinguished themselves by their bravery and good conduct, and the Belgians were disgraced by their cowardice. The Belgian armies of the Meuse and of the Scheldt were severally attacked, and after slight resistance, took to flight in the greatest disorder. The troops threw away their arms and caps and every incumbrance that could impede their running. But few lives were lost and but few were wounded. On the 12th of August the French army entered Brussels, on the 13th a convention terminating all hostilities between the belligerents was entered into between General Belliard, the French agent, and the Prince of Orange, and on the 14th the Dutch commenced their homeward march. The French troops will remain in Belgium for the present, to prevent the return of the Dutch army. The conduct of the Prince of Orange is commended, and no censure falls on King Leopold; he behaved with prudence and firmness. It was rumored at Paris, that he had abdicated in disgust.

Poland. Intelligence from Warsaw, just received, says that the conduct of Schrzynecki has been investigated. The treason of Jankowski, disasters in Lithuania, and the passage of the Vistula by the Russians created great alarm. In this juncture recourse was had to a grand council of war to ascertain the plans and determination of the Commander in Chief. He has communicated his views to the council, the members have sworn to observe secrecy, and have seperated full of hope.

Letters of the 23d and 25th of July, from St Petersburgh, state that the Cholera had very much abated in Russia.

France. A Paris paper of August 16th states that the Chamber of Deputies were in a state of great excitement on the 15th. M. Perrier, in an able speech, opposed any interference in behalf of Poland except by negotiation. Strong expressions in favor of the Poles were made by several orators, and the Chamber became a scene of confusion. Nothing decisive appears to have been done by the Deputies.

DEATHS.

In this city, Miss Margaret M. S. M. M. Price, aged 44; Mrs Elizabeth, relict of John Derby, Esq. aged 72; Prudence Spear, 68.

In Brighton, on Wednesday morning, Mr James Hovey, aged 64.

In Dedham, Mrs Amanda W. Taft, aged 36; Mrs Rebecca Richards, 74.

In Hingham, on the 14th inst., Mr Josiah Marsh, aged 42.

In Abington, Sept. 13, Mrs Aurelia Hall, consort of Rev. Silas Hall, and daughter of Mr Silas King, of Raynham.

In Lancaster, Mr James Goodwin, aged 90, a soldier of the Revolution.

In Newbury, Mr Amos Little, aged 74.

In Andover, on the 15th of September, Andrew Peters of the Senior Class of Harvard University.

In Monson, Sept. 12th., Miss Sarah Norcross, aged 28 years, daughter of Mr Amos Norcross. Beloved by all who knew her, her loss will be severely felt, not only by her bereaved friends, but by the church, of which she had been a most exemplary member, for about twelve years. During her short, but distressing sickness, she was sustained and comforted by her Christian principles and hopes. That religion which had been her choice and happiness in health and prosperity, fully supported her in her severest trial, and enabled her to meet death not only with composure, but even with cheerfulness. *Communicated.*

In Shirley, Miss Sarah Jane, daughter of Mrs Betsy Dodge, aged 15.

"O, deep for her, our grief must be,
Who never caus'd our tears before."

In Athol, Mr Thomas Lewis, aged 76.

In Dudley, Mr George Healy, 2d, aged 26.

In Douglas, Mrs Lois A. Holman, wife of Rev. David H. aged 46.

In Shelburne, N. S. Mrs Deborah, wife of Gideon White, Esq.

In Detroit, Mrs Caroline, daughter of James Abbott, Esq.; William T. King.

In New York, Mrs Eliza, aged 29, wife of Mr Henry W. Clapp; George Atwell, son of Mr Calvin W. Howe.

MARRIAGES.

In this city, Mr Samuel Keys to Miss Abigail Davidson; Henry B. Rogers, Esq. to Miss Anna P. M. Perkins, daugeter of Thomas B. Perkins; Mr Henry Waitt, to Miss Hannah Vose.

In Roxbury, on Thursday morning, by Rev. Mr Putnam, Mr Isaac H. Cary, of the firm of I H. Cary & Co. of this city, to Miss Phebe P. Pratt, of R.

In Hingham, by Rev. Mr Brooks, Mr Clark Bacon, of Lexington, to Miss Emma C. Burr, of H.

In Needham, by Rev. Mr Thompson, Mr William B. Parker, to Miss Susan G. Kenney, by the same, Mr Luke Law, to Miss Mary Ann Waite.

In Springfield, Mr Joseph C. Foster to Miss Almena Foster.

In Taunton, Mr Albert Shaw to Miss Judith Townsend; Mr William H. Covington to Miss Abby D. Fenno.

In Middleborough, Mr Daniel L. Hayward to Miss Hannah Forbes.

In Worcester, Mr Joel Marble to Miss Nancy Coes, both of W.; Mr Leonard Brigham to Miss Eliza Brewer; Mr Edmund Reed to Miss Abigail E. Stone.

In Northboro', Mr Roger Phelps to Miss Harriet Davis, daughter of Hon. Joseph D.

In Nantucket, Mr Edward P. Coffin to Miss Lydia B. Gardner; Mr Charles Mitchell to Mrs Susan A. Gardner.

In Kennebunk, Mr Edmund Garland, of Parsonsfield, to Miss Mary Sewall, daughter of Daniel Sewall, Esq.

BRIGHTON MARKET—*Monday, Sept.* 19.
Reported for the Chronicle and Patriot.

At market, this day, 752 Beef Cattle, 585 Stores, 3528 Sheep, 1204 Swine.

Business was remarkably brisk, and sales were quick. We do not recollect witnessing a busier day, so early in the season. Considerable was doing also in the Horse trade.

PRICES. *Beef Cattle*—We quote for prime $5; good 4,50 a 4,75, thin 3,50 a $4.

Stores—Yearlings 6 a $9; two year old $10 a 14.

Working Oxen—Sales at 30, 40, 52, 64, 71, and $78.

Cows and Calves—Sales at 15, 19, 22, 22 1-2, and $25.

Sheep—Sales at 1,67, 1,80, 1,94, 1,88, 1,92, 2,00, 2,12, 2,17, 2,25, and $2,37 1-2.

Swine—We noticed a sale of one entire lot of 75, two-thirds barrows, at 4 1-4 c; one selected lot of 100 at 4 1-4 c; and one of 100 at 4 c; one lot of large barrows at about 4 1-2 c; and another at 4 c. Several selected lots of shoats, two-thirds barrows, at 4 1-2, and several lots of selected barrows at 5 c. At retail 5 for sows, 6 for barrows.

EMERSONS QUESTIONS.

Questions and Supplement to Goodrich's History of the United States. By the Rev. Joseph Emerson, Principal of the Female Seminary in Wethersfield, Conn.

Extract from the Preface.

"Till within a few years, perhaps no School Book has been more needed than a good History of the United States. This most unhappy deficiency has been in a good degree supplied by the excellent and popular work of Mr Goodrich. My first perusal of this book, convinced me that it was the best extant, for the purpose intended. This conviction has been increased by a more intimate acquaintance with it and much experience.

In proportion to the time, it has probably had a greater circulation than any other school book of equal size, Murray's excepted."

This supplement consists of Questions on Mr G's. history, and others to which the answers are given, and of notes intended to amplify the most interesting portions of the History in which Mr G's. notices are too concise. It is thought that both these works together, form the most complete and useful epitome of the U. S. History ever published.

☞ Published by RICHARDSON, LORD, & HOLBROOK, Boston. September 24.

FREDERICK B. CALLENDER.

Informs his friends and the public, that he has taken the store lately occupied by Wait, Greene, & Co. No. 13 Court Street, where he intends keeping constantly on hand a good assortment of BOOKS, STATIONARY, FANCY GOODS, &c., at low prices. Sabbath and other School Libraries supplied on the most liberal terms.

☞ Orders from *Clergymen* and Sabbath School Teachers at a distance, promptly attended to.

F. B. C. is ready to coutract for BOOK BINDING in large or small quantities.

Publishers will do well to call.

Old Books re-bound in the neatest manner.

For sale as above—50 reams of Wrapping Paper, at the low price of 62 1-2 cents per ream.

Sept. 24. 3tis3tos.

JEREMY TAYLOR IN MINIATURE.—*The Comforts of Piety*, taught from four heads in Religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living, price one dollar for ten copies, same size as Daily Piety. Just published and for sale by JAMES LORING, No. 132 Washington street.

Of Jeremy Taylor's Work's Dr Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefullness to all the purposes of a Christian."

"It is my full conviction," says Coleridge, "that in any hall dozen sermons of Dr Donne, or Jeremy Taylor, there are more thoughts, more facts and images, more excitements to inquiry and intellectual effort, than are presented to the congregations of the present day in as many churches or meeting-houses during twice as many months."

CHRISTIAN SPECTATOR.

The gentleman to whom the Christian Spectator, of June, was lent from the Christian Register Office, is requested to return it.

JUST published by L. C. BOWLES,
THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 3, for September.

CONTENTS.

Divisions of Palestine; Manner of Christ's teaching; A Knowledge of Circumstances that Illustrate the Bible; History of English translations of the Bible; Brevity of the Gospels; A good Rule in reading the Bible; Translation and Exposition of Matt. iv. 12--25.

REMOVAL.

BENJAMIN H. GREENE hereby gives notice, that the business formerly conducted under the firm of Wait, Greene & Co. will now be continued by him; and he would take this opportunity to inform his friends and customers, that he has taken the Store No. 124 Washington Street, formerly occupied by Mr L. C. Bowles, where he will be happy to wait on all who will do him the favor to call.

N. B.—Unitarian Sunday School Books, and other works relative to Unitarian Christianity will be kept constantly on hand.

L. C. BOWLES will continue the Publshing business at the same Store as heretofore.—He has in press

Plain Letters on Important Subjects—By Rev. Jonathan Farr.

The Sunday School Teacher's Farewell to his Pupils.

The Only Son—By the Author of 'My Early Days.'

American Moral Tales—By the Author of 'Evening Hours,' &c., being No. 1 of "Juvenile Library."

Sept. 17.

GRAY & BOWEN No. 141 Washington street

Have in press, and will publish in a few days, BIBLE STORIES Part I., containing stories taken from the Old Testament. By the Rev. S. B. Wood, B. A. From the London Edition. Also, ADDRESSES FOR SUNDAY SCHOOLS, with appropriate Prayers. by the Rev. S. B. Wood, B. A. From the London edition. Sept. 17.

"THESE FOUR DAYS MEETINGS."

The article in the Register of Sept. 3, on "These Four Days Meetings" is published as a tract. It may be obtained at this office for distribution, (if applied for immediately) at the low price of one dollar a hundred.

☞ Orders for them promptly answered.

Sept. 3.

Universal Geography.

THIS DAY is published, the 4th edition of Woodbridge and Willard's UNIVERSAL GEOGRAPHY, Ancient and Modern, adapted to the present state of the world. For the use of the higher Classes in Schools and Academies, and for private Libraries.—Embracing a description of the various Kingdoms and Republics; Provinces; Territories; States; Islands; Rivers; Seas; Lakes; Mountains; Deserts; Volcanoes; Falls; Cataracts. Also, the Races and Tribes of Man; their Languages; Civilization; Employment; Education; Religion; Government; National Power and Resources; Literary Institutions; Universities; Libraries; Manufactures and Arts; Buildings; Cities; Roads; Canals; Commerce; Inland Navigation; Minerals and Mineral Springs; Vegetables; Animals; Climates and Temperature throughout the known world. Accompanied by both MODERN and ANCIENT ATLASES.

Modern Geography, by William C. Woodbridge, Editor of the "Annals of Education," Author of "Rudiments of Geography for Schools."

Ancient Geography, by Emma Willard, Principal of the Troy Female Seminary.

The present (fourth,) edition has been improved by the addition of such recent information of changes, improvements, and discoveries, as have been deemed important. A new folio Map of England, Scotland and Ireland, a Map of the Pacific Ocean, a Chart of the principal Animals of the world, a Geological Map of Europe, and a view of the principal Sections of Canals in the United States, with several new engravings of Public Buildings, Cities, &c. have been added. The Maps of the four quarters of the Globe are from new and improved drawings, and it is believed will be found to possess *peculiar advantages*. The plan of this work, as also of the School Geography by the same authors, (which is claimed to be original), it is well known, has obtained the decided approbation of the most eminent Geographers and Teachers in Europe as well as in our own country. The following opinion of this work from the Rev. Joseph H. Harris, late of Cambridge University, England, President of Kings College, York, U. C. has been recently received by the Publishers.

"Allow me to return my best thanks for a copy of your Universal Geography, and its accompanying Atlas—and if I may offer an opinion on their merits, I would characterise them as the most comprehensive, and best methodised, and therefore the most useful work, connected with the subject of Geography, that I have met with; not only admirably adapted to the purposes of instruction, but containing much to render them valuable as a reference at all times."

For sale by the principal Booksellers in the United States. In this city by CARTER, HENDEE & BABCOCK, and CROCKER & BREWSTER.

☞ In press the *fourteenth* Edition of "Woodbridge's Rudiments of Geography and Atlas" for Schools, with new and improved drawings of the Maps for the Atlas and other important additions.

Boston, Sept. 23, 1831.

THE CHILD'S BOOK ON THE SOUL. Illustrated in Familiar Dialogue with Engravings. By Rev. Thomas H. Gallaudet.

This little volume has received from many of our most respectable periodicals, of different religious denominations, the strongest testimony with regard to its interesting and useful character.—Of it the "Weekly Messenger" says, We should desire to see a million of "The Child's Book on the Soul" distributed among the children of America. It cannot be too highly recommended to Sunday and Infant Schools. For sale by LINCOLN & EDMANDS. *Boston, Sept.* 23, 1831.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. XVI, *for September*, 1831.—Just published by GRAY & BOWEN, 144 Washington Street.

CONTENTS.

Art. I. Old English Prose Writers—The Library of the Old English Prose Writers. Vol. I. Containing The Holy and Profane States, by Thomas Fuller; with some Account of the Author and his Writings.

Art. II. Opinions of Origen—Origenis Opera Omnia, quæ Græce vel Latine tantum extant, et ejus Nomine circumferuntur. Opera et studio Caroli Delarue.

Art. III. Dr Worcester on the Evils of Contention—Causes and Evils of Contentions, unveiled in Letters to Christians. By Noah Worcester.

Art. IV. Social Life—A Comparative View of the Social Life of England and France, from the Restoration of Charles the Second to the French Revolution. By the Editor of Madame du Deffand's Letters.

Art. V. Education for the Ministry—An Address delivered before the Society for Promoting Theological Education, June 5, 1831. By John G. Palfrey, Professor of Biblical Literature in Harvard University.

Art. VI. Noye's Translation of the Psalms—A New Translation of the Book of Psalms, with an Introduction. By George R. Noyes.

Art. VII. Stephen on Slavery—The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Ancient and Modern. By James Stephen, Esq. Vol. II. Being a delineation of the State in point of Practice.

Sept. 12.

TO PHYSICIANS.

THE BOSTON MEDICAL AND SURGICAL JOURNAL.—*Published weekly and monthly.*

The design of the Boston Medical and Surgical Journal is to offer to the Physician and Surgeon, in a convenient form, and at short intervals, facts and observations which will be useful in actual practice.

Its weekly form adapts it admirably well to the brief periods of leisure for reading enjoyed by active practitioners of the Healing Art, and enables the Editor to make it the earliest herald on this side the Atlantic, of newly-discovered remedies, of new and enlightened modes of practice, and in fact of all those lights which are shed and shedding so abundantly abroad on the advancing steps of Medical science. The Original Department is also enriched by many Communications of rare value; and, under the Boston Head, there is given a sketch of whatever of interest is going on in the Medical World. Every number contains sixteen large octavo pages, making two volumes a year of 420 pages each.

This Journal is also published on the 1st of every month in Parts, each Part comprising the numbers of the preceding month. These are stitched in a neatly printed Cover containing the Table of Contents, Medical Advertisements, &c., and are promptly forwarded to those subscribers who prefer receiving the work in this form.

The price for either the Weekly or Monthly Series, is $3,00 a year in advance, $3,50 if not paid within three months, and $4,00 if not paid within the year.

CLAPP & HULL, *Publishers.*
184 *Washington Street, Boston Mass.*
3teopis August 24

TRACT No. 51, *(First Series,)* A. U. A.

Just published at the Depository 141 Washington Street, Tract No. 51 of the first series of the American Unitarian Association, being "An Answer to the Question, Why are you a Christian? By John Clark, D. D. pp. 34. GRAY & BOWEN.

BADGER'S WEEKLY MESSENGER

Published in New York, by the former editor of the Zion's Herald, and Christian Advocate and Journal.—Price two dollars and fifty cents per year.

Subscriptions received by Whitney & Wise at their Book store 21 and 23 Cornhill, where specimens may be seen. Sept. 10.

SECOND HAND CLASSICAL BOOKS.

For sale at the Christian Register office,
Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,
Græca Minora,
Tacitus,

These books are generally in good order, and may be obtained at quite a reduced price. June 11.

POETRY.

The two following original hymns were sung at the late Sunday School celebration at the Federal Street Church.

ORIGINAL HYMN.

BY DR THOMAS GRAY, JR.

While round thy shrine, O God, we bend,
Let our united praises rise;
And from a thousand tongues ascend
The heart's accepted sacrifice.

Let living light from thy blest word
Guide those who seek, and teach thy way;
And may each op'ning flower, O Lord,
Drink life from that eternal ray.

Bless those who first this vineyard dress'd:
They reaped in joy, but sowed in doubt—
They smote the rock—and from its breast,
Leaped life's eternal waters out.

They sowed in doubt—for dimly woke
The light tow'rd which their footsteps trod,
They reaped in joy—for glory broke
Unclouded from the throne of God.

On us and ours, O, let its ray,
Shine brightly on with power divine;
That thus, while ages roll away,
Our children's children may be thine.

ORIGINAL HYMN.

FOR A SUNDAY SCHOOL ANNIVERSARY.

BY REV. JOHN PIERPONT.

Father of lights! we bless each ray
Shot from thy throne to lead the blind:
With song we hail the holy day
That's dawning on the youthful mind.

Gone is the gloom! the cold eclipse,
In which the ignorant at Thee gaze,
Has passed; and now from infant lips
Art thou, O God, perfecting praise.

Bishop of souls, whose arms were spread
To clasp and bless such little ones,
On these be thine own spirit shed,
That they may be thy Father's sons!

Friends of the young, whose toils are o'er,
Taste ye in heaven a purer bliss,
Or one that now ye cherish more,
Than that which comes from days like this?

Author of life! when deaths cold hand
Is gently on our eyelids pressed,
May sorrowing children round us stand—
The children whom our cares have blessed.

[From the Christian Observer.]

TEMPTATION.

"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

Oh! words of great and gracious power!
Blest safeguard in temptation's hour!
When all my feeble hopes depart,
This promise cheers my drooping heart.]
My steps may err, my courage fail,
And worldly lures my strength assail;
Yet still it tells me, that the snare
Shall not be more than I can bear.

Oft, when I feel disturbing doubt,
Caus'd by a treacherous world without;
Oft, when I mourn corroding sin,
Deep in a guilty heart within;
Though hard the conflict to sustain,
Let me not tremble, or complain;
For that blest thought relieves my care,—
It is not more than I can bear.

When Pleasure's gay and glittering way
Invites my heedless feet to stray;
When Passion's stormy waves molest
My aching heart and troubled breast;
When hourly round my path arise
Temptations in each varied guise;
What were my anguish, my despair,
To find them more than I can bear?

Yet more they would be, blessed Lord,
But for thy strength, thy arm, thy word;
Yes, 'tis thy hand supports my form
Amid the sunshine or the storm:
Thy voice, when sin and strife control,
Still whispers comfort to my soul;
Kneeling before thy throne in prayer,
I learn to trust, submit, and bear.

Away, then, vain and coward tears!
Away, distrustful, impious fears!
Let me not rashly dare to say,
That I am doom'd the tempter's prey.
Although awhile I own his art,
Though frail, though weak my rebel heart,
The Lord that feeble heart will spare,
Nor try it more than it can bear.

Then deign, Almighty Guardian, still
Thy word of promise to fulfil;
I would not crave release from strife,
Or absence from the snares of life,
But grant that in temptation's day
I still may meekly, humbly say,
"Thanks to my heavenly Father's care,
"I feel not more than I can bear."

MISCELLANEOUS.

BEGINNING OF SUNDAY SCHOOLS.

The substance of the following account was given by Rev. Mr Gannett in his address on the evening of the Jubilee Anniversary of Sunday schools. It is taken from the memoirs of Mrs Catharine Cappe, from which it appears, that this intelligent and benevolent lady, at that time, young and unmarried, residing in a small village near Caterick in Yorkshire, undertook to "establish a sort of Sunday school" for the benefit of the poor children in that place. The experiment, as she states, was then altogether new, and preceded by at least, ten years, the efforts afterwards so successfully made by Mr Raikes, of Gloucester in 1781.

Despairing therefore of gaining much knowledge, but desirous of being useful, which of the two I considered as far more important, I endeavored to imitate at Bedale, in a manner however imperfect, the edifying example, which I so much admired at Catterick. I established a sort of Sunday school there; collecting together a number of poor children, whom I assisted in learning to read, giving them books, &c., teaching them Dr Watts's shorter catechism, together with his Devotional Hymns, and endeavoring to give them some such general instruction, as might enable them to read their Bible with more intelligence. I had no place in which to receive them, but the back-kitchen, which being small, we were exceedingly crowded; but they grew attached to me, and liked to attend; and in order to prevent confusion, I divided them into classes, which succeeded each other; so that on the Sunday I was occupied by a succession of children, nearly the whole day, except the time which was spent at church. A great desire to do them good, supplied in some measure, the want of knowledge; I was respected by the parents, whom I often visited; and gained by degrees such a proportion of influence among the poor, that if I could have afforded to relieve their several necessities somewhat more liberally, I certainly could have accomplished, with but few exceptions, whatever I had desired among them. The poor of Bedale, although it is a market-town, were more simple and far less corrupted, than many of the same class at Catterick; which is a great thoroughfare, containing a large inn, where the Duke of Cleaveland, and afterwards Lord Darlington, with their grooms and footmen, used sometimes to spend whole weeks, for the purpose of fox-hunting; a circumstance most ruinous to the morals of the lower classes.

My exertions at Bedale, trifling as they were, produced the happiest effects on the comfort of my situation there: I no longer looked back with regret on the departed splendor of Nostel, or disquieted myself with the inconveniences of a small crowded house. My mind reconciled itself perfectly to the many privations to which we were subjected; I now went little from home, except to Catterick; and every succeeding day found me more contented, cheerful, and happy. My mother, always ready to promote every benevolent feeling or useful undertaking, was delighted to see her daughter thus occupied. She did every thing in her power to assist and forward my various little plans; often indeed to her own great inconvenience, but it was a singular excellence in her character, that where the good, the moral improvement, or even the pleasure of others was concerned, her own ease or indulgence was never taken into the account, and her spirits were so much revived by seeing that we could again be of some use, notwithstanding our narrow fortune, that had it not been for her anxiety about my brother, she would have been once more quite comfortable and happy.

I must here mention that I could not prevail upon any of the young people in the town, the daughters of the tradesmen and others, to contribute in any manner towards my Sunday school. The experiment was quite new, and far from being popular, as these institutions have since happily become, first by the benevolent exertions of Mr Raikes, and afterwards by the countenance and support of many worthy persons of all sects and parties, throughout the kingdom, the attempt was at that time considered as enthusiastic and visionary. I was regarded as a well meaning young woman, but odd and singular; a fair mark for the shafts of ridicule, and one whose society was rather to be avoided, than sought after and desired.

MORMONISM.

The New York Courier and Enquirer gives, in letters from a correspondent dated at Canandaigua, an account of the origin and character of Mormonism, about which we have hitherto been ignorant whether stupidity or wickedness had the greater part in its production. This account must probably be taken with some abatement; particularly we suppose that the writer has exaggerated the effect of clerical folly; but we have seen nowhere else so full a statement of the origin of this delusion.

New York has been celebrated for her parties—her sects—her explosions—her curiosities of human character— her fanaticism political and religious. The strangest parties and the wildest opinions originate among us. The human mind in our rich vales—on our sunny hills—in our crowded cities or thousand villages—or along the shores of our translucent lakes bursts beyond all ordinary trammels; throws aside with equal fastidiousness the maxims of ages and the discipline of generations, and strikes out new paths for itself. In politics—in religion—in all the great concerns of man, New York has a character peculiarly her own; strikingly original, purely American—energetic and wild to the very farthest boundaries of imagination. The centre of the State is quiet comparatively, and grave to a degree [?]; but its two extremities, Eastern and Western; the city of the Atlantic, and the continuous villages of the Lakes, contain all that is curious in human character—daring in conception—wild in invention, and singular in practical good sense as well as in solemn foolery.

You have heard of MORMONISM—who has not? Paragraph has followed paragraph in the newspapers, recounting the movements, detailing their opinions and surprising distant readers with the traits of a singularly new religious sect which had its origin in this State. Mormonism is the latest device of roguery, ingenuity, ignorance and religious excitement combined, and acting on materials prepared by those who ought to know better. It is one of the mental exhalations of Western New York.

The individuals who gave birth to this species of fanaticism are very simple personages, and not known until this thrust them into notice. They are the old and young Joe Smith's, Harris a farmer, Ringdon a sort of a preacher on general religion from Ohio, together with several other person equally infatuated, cunning, hypocritic. The first of these persons, Smith, resided on the borders of Wayne and Ontario counties on the road leading from Canandaigua to Palmyra. Old Joe Smith had been a country pedlar in his younger days, and possessed all the shrewdness, cunning, and small intrigue which are generally and justly attributed to that description of persons. He was a great story teller, full of anecdotes picked up in his peregrinations—and possessed a tongue as smooth as oil and as quick as lightning. He had been quite a speculator in a small way in his younger days, but had been more fortunate in picking up materials for his tongue than stuff for the purse. Of late years he picked up his living somewhere in the town of Manchester by following a branch of the "American System"—the manufacture of gingerbread and such like domestic wares. Young Joe, who afterwards figured so largely in the Mormon religion, was at that period a careless, indolent, idle, and shiftless fellow. He hung round the villages and strolled round the taverns without any end or aim—without any positive defect or as little merit in his character. He was rather a stout able-bodied fellow, and might have made a good living in such a country as this where any one who is willing to work can soon get on in the world. He was however the son of a speculative Yankee pedlar, and was brought up to live by his wits. Harris also, one of the fathers of Mormonism, was a substantial farmer near Palmyra—full of passages of the Scriptures—rather wild and flighty in his talk occasionally—but holding a very respectable character in his neighborhood for sobriety, sense and hard working.

A few years ago the Smiths and others who were influenced by their notions, caught an idea that money was hid in several of the hills which give variety to the country between the Canandaigua Lake and Palmyra on the Erie Canal. Old Smith had in his pedling excursions picked up many stories of men getting rich in New England by digging in certain places and stumbling upon chests of money. The fellow excited the imagination of his few auditors, and made them all anxious to lay hold of the bilk axe and the shovel. As yet no fanatical or religious character had been assumed by the Smiths. They exhibited the simple and ordinary desire of getting rich by some short cut if possible. With this view the Smiths and their associates commenced digging, in the numerous hills which diversify the face of the country in the town of Manchester. The sensible country people paid slight attention to them at first. They knew them to be a thriftless set, more addicted to exerting their wits than their industry, readier at inventing stories and tales than attending church or engaging in any industrious trade. On the sides and in the slopes of several of these hills, these excavations are still to be seen. They would occasionally conceal their purposes, and at other times reveal them by such snatches as might excite curiosity. They dug these holes by day, and at night talked and dreamed over the countless riches they should enjoy, if they could only hit upon an iron chest full of dollars. In excavating the grounds, they began by taking up the green sod in the form of a circle of six feet diameter—then would continue to dig to the depth of ten, twenty, and sometimes thirty feet. At last some person who joined them spoke of a person in Ohio near Painesville, who had a particular felicity in finding out the spots of ground where money is hid and riches obtained. He related long stories how this person had been along shore in the east—how he had much experience in money digging—how he dreamt of the very spots where it could be found. "Can we get that man here?" asked the enthusiastic Smiths.—"Why," said the other, "I guess as how we could by going for him." "How far off?" "I guess some two hundred miles—I would go for him myself but I want a little change to bear my expenses." To work the whole money digging crew went to get some money to pay the expenses of bringing on a man who could dream out the exact and particular spots where money in iron chests was hid under ground. Old Smith returned to his gingerbread factory—young Smith to his financing faculties, and after some time, by hook or by crook, they contrived to scrape together a little "change" sufficient to fetch on the money dreamer from Ohio.

After the lapse of some weeks the expedition was completed, and the famous Ohio man made his appearance among them.—This recruit was the most cunning, intelligent, and odd of the whole. He had been a preacher of almost every religion—a teacher of all sorts of morals. He was perfectly *au fait* with every species of prejudice, folly or fanaticism, which governs the mass of enthusiasts. In the course of his experience, he had attended all sorts of camp-meetings, prayer-meetings, anxious meetings, and revival meetings. He knew every turn of the human mind in relation to these matters. He had a superior knowledge of human nature, considerable talent, great plausibility, and knew how to work the passions as exactly as a Cape Cod sailor knows how to work a whale ship. His name I believe is Henry Rangdon or Ringdon, or some such word. About the time that this person appeared among them, a splendid excavation was begun in a long narrow hill, between Manchester and Palmyra. This hill has since been called by some, the *Golden Bible Hill*. The road from Canandaigua to Palmyra runs along its western base. At the northern extremity the hill is quite abrupt and narrow. It runs to the south for a half mile and then spreads out into a piece of broad table land, covered with beautiful orchards and wheat fields. On the east, the Canandaigua outlet runs past it on its way to the beautiful village of Vienna in Phelps. It is profusely covered to the top with Beach, Maple, Bass, and White-wood—the northern extremity is quite bare of trees. In the face of this hill, the money diggers renewed their work with fresh ardor, Ringdon partly uniting with them in their operations.

About this time a very considerable religious excitement came over New York in the shape of a revival. The greatest efforts were making by the ambition, tact, skill and influence of certain of the clergy and other lay persons, to regulate and control the public mind—to check all its natural and buoyant impulses—to repress effectually freedom of opinion—and to turn the tide of public sentiment entirely in favor of blending religious and worldly concerns together.—Western New York has for years, had a most powerful and ambitious religious party of zealots, and their dupes. They have endeavored ever since the first settlement of Rochester to organise a religious hierarchy, which would regulate the pursuits, the pleasures, and the very thoughts of social life. This organization was kept up by banding churches and congregations together—by instituting laws similar to those of excommunication—by a species of *espionage*, as powerful and as terrible as the Spanish Inquisition. The singular character of the people of western New York—their originality, activity, and proneness to excitement furnished admirable materials for enthusiasts in religion or roguery to work upon. This general impulse given to religious fanaticism by a set of men in western New York, has been productive among other strange results of the infatuation of Mormonism.

It was during this state of public feeling, in which the money diggers of Ontario county, by the suggestions of the Ex-Preacher from Ohio, thought of turning their digging concern into a religious plot, and thereby have a better chance of working upon the credulity and ignorance of their associates and the neighborhood. Money and a good living might be got in this way. It was given out that visions had appeared to Joe Smith—that a set of golden plates, on which was engraved the "Book of Mormon," enclosed in an iron chest, was deposited somewhere in the hill I have mentioned. People laughed at the first intimation of the story, but the Smiths and Rangdon persisted in its truth. They began also to talk very seriously, to quote Scripture, to read the Bible, to be contemplative, and to assume that grave, studied character, which so easily imposes on ignorant and superstitious people. Hints were given out that young Joe Smith was the chosen one of God to reveal this new mystery to the world; and Joe, from being an idle young fellow, lounging about the villages, jumped up into a very grave and parsonlike man, who felt he had on his shoulders the salvation of the world, besides a respectable looking sort of a black coat. Old Joe, the ex-preacher, and several others, were the believers of the new faith, which they admitted was an improvement in Christianity, foretold word for word in the bible. They treated their own invention with the utmost religious respect. By the special interposition of God, the golden plates, on which was engraved the Book of Mormon, and other works, had been buried for ages in the hill by a wandering tribe of the children of Israel, who had found their way to Western New York, before the birth of Christianity itself. Joe Smith is discovered to be the second Messiah, who was to reveal this word to the world and to reform it anew.

In relation to the finding of the plates and the taking the engraving, a number of ridiculous stories are told. Some unsanctified fellow looked out the other side of the hill. They had to follow it with humility and found it embedded beneath a beautiful grove of maples. Smith's wife, who had a little of the curiosity of her sex, peeped into the large chest in which he kept the engravings taken from the golden plates, and straightway one half the new Bible vanished, and has not been recovered to this day. Such were the effects of the unbelievers on the sacred treasure. There is no doubt but the ex-parson from Ohio is the author of the book, which was recently printed and published in Palmyra, and passes for the new Bible. It is full of strange narratives—in the style of the Scriptures, and bearing on its face the marks of some ingenuity and familiar acquaintance with the Bible. It is probable that Joe Smith is well acquainted with the trick, but Harris the farmer, and the recent converts, are true believers. Harris was the first man who gave credit to the story of Smith and the ex-preacher. He was their maiden convert—the Ali of the Ontario Mahomet, who believed without a reason and without a murmur. They attempted to get the Book printed, but could not raise the means till Harris stepped forward, and raised money on his farm for that purpose. Harris with several manuscripts in his pocket went to the city of New York, and called upon one of the Professors of Columbia College for the purpose of showing them to him. Harris says that the Professor thought them very curious, but admitted that he could not decypher them. Said he to Harris, "Mr Harris, you had better go to the celebrated Dr Mitchell, and show them to him. He is very learned in these ancient languages, and I have no doubt will be able to give you some satisfaction." "Where does he live?" asked Harris. He was told, and off he posted with the engravings from the Golden Plates to submit to Dr Mitchell. Harris says that the Doctor received him very "purlitely," looked at his engravings—made a learned dissertation on them—compared them with the hieroglyphics discovered by Champolloin in Egypt—and set them down as the language of a people formerly in existence in the East, but now no more.

The object of his going to the city to get the "Book of Mormon" printed, was not however accomplished. He returned with his manuscript or engravings to Palmyra—tried to raise money by mortgage on his farm from the New York Trust Company—did raise the money, but from what source—whether the Trust Company or not, I am uncertain. At last a printer in Palmyra undertook to print the translations of Joe Smith, Harris becoming responsible for the expense. They were called translations, but in fact and in truth they are believed to be the work of the Ex-Preacher from Ohio, who stood in the back ground and put forward Joe to father the new Bible and the new faith. After the publication of the Golden Bible, they began to make converts rapidly. The revivals and other religious excitements had thrown up materials for the foundation of a new sect; they soon found that they had not dug for money in vain—they began to preach—to pray—to see more visions—to prophesy and perform the most fantastic tricks—there was no difficulty in getting a living now and the gingerbread factory was abandoned. They created considerable talk over all this section of the country. Another revelation came upon them, and through Joe and some other of these prophets, they were directed to take up their march and go out to the promised land—to a place near Painesville, Ohio. Money was raised in a twinkling from the new converts. Their principles—their tenets—their organization—their discipline were as yet unformed and unfashioned, and probably are so to this day. Since they went to Ohio, they have adopted some of the worldly views of the Shakers and have formed a sort of community system where every thing is in common. Joe Smith, Harris, the Ex-pedlar and the Ex-parson are among their elders and preachers.

Such is a brief view of the rise and progress of the *Mormon Religion*, one of the strangest pieces of fanaticism to which the ill-advised and the worst regulated ambition and folly of certain portions of the clergy in Western New York ever gave birth. What a lesson it ought to teach us!

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